

A SANCTUARY

FOR
HONEST MEN.

OR
An Abstract of Humane
WISDOME.

Contayning,
A certaine way leading to a perfect knowledge of M A N, and directing to a discreet Cariage in the whole course of our
Humane condition.

Collected and composed
By I^o: HITCHCOCK Student in
the Middle Temple.

*Virtus est vitium fugere, & sapientia scire
Quid verū atq; decens, quid fas, quid & vile, quid non.*

L O N D O N
Printed by Edward Griffin for Thomas Norton
at the signe of the Kings head in Paules
Churchyard. 1617.

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TO THE
 right Honourable
 WILLIAM Earle of
 PEMBROKE, Lord
 HERBERT of Cardiffe,
Marmion, and S. Quintin,
 Lord CHAMBERLAINE
 to his MAIESTIE, Knight
 of the most Noble Order of
the GARTER, one of his Maie-
sties most Honorable Privy
 COUNCELL.



Two things
(right Hono-
rable) are
 vsually the
 Apologicall subiects
 A 2 of

THE EPISTLE

of most dedications,
the worthinesse of
the Patron, and the
selfe-distrusting insuf-
ficiency of the Wri-
ter; the one concer-
neth mee, the other
your HONORABLE
SELFE, whom each
generous Spirit hath
so iustly made the
æmulated patterne of
true Nobility and
Virtue that I could
not easily containe
my selfe, but was in-
wardly constrayned
with an affectionate
desire to dedicate
this small mite of my
poore

DEDICATORY.

poore endeauours, this
handfull of Morali-
ty vnto you, though
no desert in my selfe
can euer bee worthy
inough to make mee
knowne to your Ho-
N O U R, nor any thing
so well handled in this
concise volume, but
may either bee con-
trouled by your riper
iudgment, or else be
corrected by the inte-
grity of your life: yet
(assuring my selfe that
your generous and
truly ennobled minde
will willingly enter-
taine whatsoeuer is

THE EPISTLE

well intended) I presume to shelter this little compendious Tract vnder your Honourable patronage,
*sic non Zoilum metuo;
non inuidiam.*

Your Honours in all
Sincerity of duty most
humbly affectionate,

Io: Hitchcock.

To the READER.

I T was not my purpose
 (captious or indifferent
 Reader) to send this lit-
 tle Antidote into the hun-
 gry iawes of the world
 which was prepared onely
 for my owne dyet, but the
 preuayling importunitie of
 freinds (which commonly
 serueth others for excuse)
 was to me a necessity: ther-
 fore since this dish is now
 come to be serued to thy
 Table, and so to be cen-
 sur'd by thy well or ill di-
 stinguishing pallate (I meane
 thy rash or sounder iudge-
 ment) let me aduise thee,
 if thou mean'st to be nour-
 ished by it, first to ruminate

To the Reader.

and chew it well, and afterwards to concoct it thoroughly before thou reiect it as an excrement; and then if any thing herein relish thee feede heartily, and welcom; but if this distaste thee, either leaue it friendly, or dish out thy owne. Carpere vel noli nostra, velede tua.



more
litie
And
taken

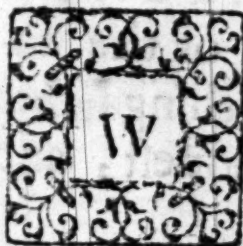


The Abstract

OF

Humane Wisdome.

*The first part of this Booke
teaching the knowledge
of our selues.*



WISDOME,
(howsoever
wee vnder-
stand it) is a
singular and
more than ordinary qua-
litie or habit of the mind.
And the word is diuersly
taken ; first *Vulgarely*,
A 5 though

*Wisdom in
generall di-
stinguished*

(though sometimes improperly) for an extraordinary measure of sufficiency in whatsoever, be it good or euill. And in this sense a man may be said to bee wise as well in those things that are wicked & diuellish, as those that are honest and laudable.

Secondly it is taken *Morally* (& indeed more properly) for a discrete gouernment of the entire man in things that are good, honest, and profitable.

Thirdly, it is taken *Theologically*, for the knowledge of heauenly things, or for a supernaturall gift of grace infused by the Spirit

Humane Wisdome.

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Spirit of G O D.

So that from hence
wee may easily perceiue
three sorts of Wisdome,
Diuine, Humane, and
Mundane, correspond-
ent to G O D, Nature
pure and entire, Nature
vitiated and corrupted.

But (to omit the wis-
dome which is Diuine &
Metaphysicall, as also
that which is Mundane
and worldly; the one as
too high and aboue the
sphere of Morality; the
other as too base and vn-
worthy to fil vp the room
in this little Treatise) the
only subiect of this Tract
is that which is Humane,
and teacheth the know-
ledge and gouernment
of

of our selves as wee are
men in our humane con-
dition.

*Humane
wisdom
described.
1. negative-
ly.*

And it is not (as some
suppose) an aduised cari-
age and discretion in our
affaires & conuersation,
for this is onely outward
and in action, and may
be without essentiall ho-
nesty or piety: nor (ac-
cording to others) a sin-
gular, strict and Stoicall
austerity in opinions,
words, manners, and fa-
shion of life; for this is
rather extrauagancy and
madnesse: x But (in a
word) it is a sweet and
regular managing of the
soule by the law of rea-
son; or an exact and pro-
fitable rule by which a
man

*2. positive-
ly.*

*x what wis-
dom is it*

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man is able to direct and guide his thoughts, words, and actions with integrity, decency, and order.

And it may be attained by two meanes; the first is Naturall, consisting in the good tempera-
ture of the seede of the Parents, the milke of the Nurse, and the first education. The second is acquired by industry and the study of good books, and conferring with honest, iudicious, and wise men.

*How it is
attained.*

NOW this Humane
wisdome (which is
the subiect of this tract,
and the excellency of
man

*The division
of the sub-
iect.*

man as he is man) containeth two parts ; the first is *Theorike*, shewing the knowledge of our selues, both of the inward and outward man : the second *Practike*, for the well ordering of our selues after this knowledge, by following or flying that which is good or euill.

*Man two
waies con-
sidered.*

For the better knowledge of our selues wee may consider man two waies ; first *Naturally*, by the composition of his partes, by his difference from other creatures, and by his life. Secondly *Morally*, by his humours and conditions, and by the difference of one man

Humane Wisdome.

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man from an other.

IN the consideration of man by the composition of his parts it is easie to vnderstand that euery man is composed of a body and a soule; therefore it is necessary and in some sort conducive to wisdome to haue (at the least) a generall knowledge of our bodies, because the inclinations of the minde (according to philosophy) most commonly follow the temperature of the body.

But (not to stand vpon the long connexion of the inward and outward parts of the body, being more pertinent to Physicke and Anatomy then
this

*The first
naturall
cōsideratiō
of man.*

this present discourse) the braine is the chiefest part that makes for our purpose, and most needfull to be knowne, because from hence proceedeth the whole wracke or welfare of a man according to the good or ill temperature thereof.

The braine.

For this soueraigne part nature hath carefully provided as the queintest peece of her workmanship; and therefore it is curiously inclosed within two skinner, the one *dura mater*, something hard and thicke; the other *pia mater*, very thinne and soft; within which is the braine composed of an oily matter
deli

Humane Wisdome.

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delicate & subtle, wherein if the heate and cold, dryth and moisture bee well and proportionably mixt, that man is admirably temperd, and (according to nature) happily borne, strong, healthy, wise, and iudicious: therefore as soone as the body becomes organickall, the soule makes choice of this part for her cheifest mansion, where she may best exercise her faculties, which are especially three, a *vegetative*, *sensitive*, & *intellective* faculty.

The *Vegetative* hath a threefold virtue, *Nutritive* for the attraction, concoction, & digestion

The faculties of the soule.

The vegetative faculty.

The Abstract of

of the victuals, retayning
the good and expelling
the superfluous: *Exten-*
sive for the proportiona-
ble enlarging and exten-
ding of all the parts of
the body; and *Generative*
for the conseruation of
the kinde.

The sensi-
tive.

The *Sensitive* (accord-
ing to the number of the
senses) hath a fivefold
virtue, whereby euery
sense by his organ and in-
strument distinguisheth
and iudgeth of his owne
proper object, as the
sight of colours, the hear-
ing of sounds, the smell
of odours, the taste of sa-
uours, the touch of what
soever is tangible.

The facul-

The *Intellective* (which

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apar
thre
gina
ceiu
imag
derst
try b
reaso
lity
ued;
tayn
euer
read.
The
moly

Humane Wisdom.

is onely proper to man)
 hath three principall fa-
 culties seated in three
 closets of the braine,
 where (according to the
 most embraced opinion)
 they exercise their opera-
 tions not distinctly and
 apart, but in common all
 three together; the *Ima-*
gination serving to con-
 ceiue and apprehend the
 images of things; the *Vn-*
derstanding to examine &
 try by the touchstone of
 reason the verity & qua-
 lity of the thing concei-
 ued; the *Memory* to re-
 tayne and keepe whatso-
 euer wee heare, see, or
 read.

The *Imagination* is com-
 mōly strongest in young
 men,

I I

ties of the
intellectiue
 or humane
 soule.

The *imagi-*
nation.

*Understan-
ding.*

Memory.

*The order
and causes
of the pas-
sions.*

men, by reason of the
feruent heat of the braine
wherby the humours are
rarified and purified; the
Understanding ripest in old
men, which commonly
excell in maturity of
iudgement by reason of
the drynes of the braine;
the *Memory* is most re-
tentive in children, by
reason of the abundance
of moisture and oily sub-
stance fit for impression
and retention.

Now from these facul-
ties of the soule proceed
all the stormy tempests
or quiet calmes in the
whole life of man; either
wee saile securely by the
iudiciall sterne of the vn-
derstanding, or else wee
are

are caried headlong into
the turbulent sea of passi-
ons by the furious windes
of our rash imagination
and inconsiderate will.
For when the imaginatiō
is corrupted, either by
the misse-conceit of the
senses that conceiue not
things aright as they are
but as they seeme to bee,
or by a presumptuous
and preiudicate opinion
grounded vpon the er-
roneous report of the
vulgar, the will is present-
ly possesst with a rash reso-
lution, and begins to act
and put in practise what-
soever the imagination
vpon the information of
the senses hath conceiued
to be good or euill ; and
so

so (either not taking counsell of the iudgment and vnderstanding at all, or else deceiuing it with a superficiall apparance of good or euill) it beginnes presently to moue the power concupiscible and irascible, causing vs to loue, hate, feare, hope, despaire, and the like; so that all our passions arise immediately from the will, being moued with an outward apparance and opinion of good or euill.

The will.

Now the will is sharpened and dulled by difficulty and facility, rarity and abundance, absence and present fruition: and when it is moued with the

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*The diuifio
of the pas-
fions.*

the semblance of good,
this passion is *Loue*; and
if it be present, it is *Plea-
sure* and *Ioy*; if to come
Desire, and stirreth vp in
our hearts *Hope* & *Dis-
paire*: but if the will be
moued by the semblance
of euill, this passion is
Hate; and if it be present
in our selues it is *Sorrow*
and *Greife*, in others *Pitty*
and *Compassion*; and if it
be to come it is *Feare*, &
& stirreth vp in our hearts
Choler, *Enny*, *Iealoufie*,
Reuenge, *Cruelty*.

Loue (which is the first
& most naturall pas-
sion) is either the loue of
greatnesse and honour,
which is *Ambition*; or of
riches,

*Loue in ge-
nerall di-
uided.*

riches, which is *Covetousnesse*; or of carnall pleasure, which is *Concupiscence*.

Ambition.

Ambition is a thirsty & gluttonous desire of honour and preferment, yet naturall by reason of the insatiability of our nature, which is *imperij semper avida*, alwaies greedy of authority, and it is most commonly lodged in generous spirits that are audacious to vndertake high and difficult attempts.

Covetousnes.

Covetousnesse is an immoderate care of heaping vp riches, not respecting the honesty or laudableness of the meanes whereby they are gotten;

for

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For *lucris bonus est odor ex
re qualibet*, the sent of gaine
is sweet though it come
from a larks. This passion
is commonly inthroned
in vulgar & degenerous
minde, that feare pover-
ty as a serpent, and adore
riches as a God; & there-
fore they make haste by
all possible meanes to be
wealthy, by extortion,
vsury, bribery, and what
not? rather seruing their
riches than enioying
them, and are alwaies
poore in heaps of gold.

*Carnall Loue or Con-
cupiscence* is terminated
in the mutuall pleasure
of both Sexes, a thing
naturall and indifferent
in all, and neither in it
B selfe

*Concupis-
cence.*

selfe nor in the action vicious nor ignominious, but in the vnchaste and immoderate vse thereof, and the bad meanes of obteyning it : *sic modus magis quam re ipsa laboramus*, the way to attaine it doth more trouble vs then the thing it selfe.

Passions arising from an appearing good.

Joy.

And these are the three branches of the tree of *Loue*, which are formed vpon the obiect of an appearing good : Now if we haue the thing beloved in our present possession wee are wonderfully glad and reioyce and then this passion is called *Joy*, which is an excessive pleasure arising from the delight we take

in the thing obteyned,
 making vs commonly
 merry and iocund: But
 if it be not in our present
 possession (being a thing
 in our conceipt simply
 good) we endeavour by
 all meanes possible to at-
 cheiue it; this is *Desire*,
 which is an eager care to
 obtaine the thing that
 seemeth good vnto vs,
 making vs commonly
 diligent and painefull in
 the pursuit thereof; so
 that if we see any likely-
 hood of obteyning the
 thing desired, wee com-
 fort on our selues with a
 continuall expectation
 of the fruition thereof;
 and this is *Hope*, which is
 nothing but a credulous

*Desire.**Hope.*

assurance of enioy ing our
desire: But if we see no
probabilitie of getting
that which we seeke for,
wee begin presently to
droope in our affections,
and desist to seeke any
farther meanes for the
obteyning thereof; and
this is *Despaire*, which is
a distrustfull opinion
grounded vpon the im-
possibility of obteyning
our desire.

Despaire.

*Passions a-
rising from
an appea-
ring euill
state.*

But contrarily when
any thing presents it selfe
vnto vs which seemeth
or appeareth to be euill,
wee presently loath and
contemne it; and then
this passion is called
Hate, which is a disdain-
full conceipt of an ap-
pearing

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pearing euill ; so that
 when vpon the appea-
 rance of it we conceiue it
 to be euill (and therfore
 hate it) we happily stand
 in doubt that it may
 sometime come vpon vs ;
 this is *Feare* , which is a
 timorous apprehension
 of an euill to come, cau-
 sing vs to endeouour to
 shun and auoide it ; and
 if wee finde this euill in
 our selues which wee so
 much hate and feare, we
 are much perplexed and
 afflicted ; and this is
Greife , which is a deepe
 impression of the great-
 nes of the euill that tor-
 ments vs, vpon the con-
 ceipt whereof the heart is
 presently surprized and
 B ? deiected.

*Feare.**Greife.*

dejected, and the spirit
 dulled and infeeble, so
 that we can doe nothing
 for the present but blub-
 ber our faces, hang
 downe our heads, and
 fixe our eyes vpon the
 ground: sometimes it
 is more violent, and be-
 reaueth vs of the vse of
 discourse, reason, vnder-
 standing, and quite ex-
 tinguisheth the faculties
 of the soule, and some-
 times life it selfe. But
 when we see any euill be-
 fall an other wee are not
 so violently afflicted, but
 are moued with a kinde
 of passionate remorse, &
 this is called *Pitty*. which
 is an effeminate fellow-
 feeling of the euills that
 befall

Pitty.

befall an other.

THE other bitter
streames of this trou-
bled fountaine of *Hate*
are these, *Choler*, *Envy*,
Jealousie, *Reuenge*, *Cru-*
elty.

Choler is a furious mo-
tion of the minde, arising
sometimes from lightnes
in beleeuing, a tender
nicenesse of nature, ouer-
precise curiosity, or a
loue of trifles; but most
commonly from an opi-
nion of contempt or a-
buse either in word, deed
or countenance. This
passion is most incident
to children, sicke persons,
and old folkes by reason
of the weaknesse of their

Choler.

spirit, for *invalidum omne
naturâ querulum est*, every
thing that is weake is sub-
iect to disquiet.

Envy.

Envy is an effect of
Hate, causing vs to thinke
euery thing too much or
too good, that an other
whom we hate, doth en-
ioy; *hinc vicinum pecus
grandius uber habet*,

This Envy hath, that all in
whom it's bred

Still thinke their neighbors
oxe is better fed.

Iealousie.

Iealousie is a doubting
opinion or a mistrustfull
conceit that an other
enjoyeth that which wee
feare or desire, and there-
fore wee alwaies lay in
garison with a continuall
and

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and euer-watchfull care
to finde and preuent it.

Reuenge is a thirsty desire of satisfaction for a wrong done to a mans person or reputation in word or deede, arising commonly from *greife* or *choler* by a conceipt of the greatnes of the iniurie that is offer'd: for so tender we are of a wrong, that we esteeme reuenge sweeter then life it selfe, and therefore wee seeke it amidst a thousand dangers.

Reuenge.

Cruelty is a thing base & inhumane, and therefore by the Latines fitly called *feritas*, because it makes vs forget all humane mercy & compas-

Cruelty.

sion, and taketh delight
in bloud and murder,
not respecting the weak-
nesse or vnworthinesse
of the enemy, nor the e-
quity of the cause.

*The Second
naturall
considera-
tion of
man.*

IN the second naturall
consideration of man
(which is by his diffe-
rence from other crea-
tures) wee may note his
worthines and excellen-
cie; first because man is
the image of G O D,
formed vpright, and al-
waies looking vp to hea-
uen, as the onely place
and haven of his rest and
happinesse: Secondly
because hee is the perfe-
ction and quintessence of
nature, being all naked,

and

and (by reason of the
thinne and delicate tem-
per of the humours)
most beautifull ; which
beautie is inthroned es-
pecially in the face or
visage, the incendiary of
loue, the seate of laugh-
ter and kissing, and the
looking-glasse of the
soule, because it is ap to
declare our inward mo-
tions and passions, as ioy
when we looke cheerful,
greife and anger when
we looke dull and frow-
ning, shame when wee
blush, feare when wee
waxe pale, and the like.
Thirdly wee may see the
excellence of man by the
prærogative Inpremacie
that God hath giuen him
ouer

ouer the towles of the
aire, the fish of the sea,
and the beasts of the
field; wherefore he is in-
dued with reason, vnder-
standing, and iudgement
to gouerne both himselfe
and them: So that man
being a demi-God aboue
other creatures, it should
be a shame for him to be
taught by them to mo-
derate his appetite and
pleasure in eating, drink-
ing, and carnall copula-
tion, for euen in these &
many other things the
very beasts excell vs.

*The third
naturall
considera-
tion of
man.*

IN the third naturall
consideration of man
(which is by his life) we
should take notice first of
the

the shortneile thereof,
being in the course of
nature but thirty or for-
ty yeeres at the most by
reason of the halfe that
is spent in sleepe. Se-
condly of the vices wee
are naturally prone vnto;
in our youth vnto teme-
rity, vnbridled liberty,
and an vnsatiable desire
of pleasure naturally pro-
ceeding from the strong
and vigorous heate of
the bloud; and in olde
age to proteruitie pro-
ceeding from infirmity,
superstition from curio-
sitie, a conceite of much
knowledge from long
experience, a sottish aua-
rice from the feare of po-
uerty, a contempt or
feare

feare of death from the
loue of the world. There-
fore since these vices are
naturally incident vnto
vs, we should study to
preuent them before
they come vpon vs, and
take care to spend our
life well, because it is
short, because it is vncer-
taine.

*The morall
considera-
tion of
man.*



o attaine yet
to a more per-
fect knowledg
of our selues
wee must consider man
morally, first by his hu-
mours and conditions,
secondly by the diffe-
rence of one man from
an other.

In

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In the consideration of man by his humours and conditions wee may note his *vanity*, *weaknes*, *inconstancy*, *miserie*, *presumption*.

The vanity of man we may see first imaginarily in his thoughts ; one plotteth how hee may make himselfe famous, another how hee would live if hee were a great man, another what kind of gesture doth best become him, another museth how men will speake of him when he is dead, with what pompe they will celebrate his obsequies, and the like. Secondly wee may see the vanity of man really in his

Vanity.

his actions if wee marke how some torment and vex themselves in triuiall matters that are vnworthy of their care, how violent they are for the ill flying of a hawke, the running of a dogge, or if they be any way crost in their sports ; or if wee consider what an age of time some men consume in learning to sing, to daunce, to manage a horse, and the like, neuer seeking that which is solid and more necessary how to liue well and commodiously, but like *Ajops* dogge omitting the substance for a shadow. Thirdly wee may see the vanity of man in the

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the tickling pleasure and felicitie that some men take in things collaterall and impertinent, that are in themselves neither vicious nor much commendable; as some, if they can but complement with a grace, speaking movingly, and court their Mistresse with a plausible facility, O they are men about the Moone, and as proud as *Alexanders* horse of his golden trappings.

The weaknesse or imbecility of man wee may perceiue first in our desires, either not being able to desire and chuse that which is best, or disliking that wee haue chosen:

Weaknesse.

chosen ; Secondly in the use of things , being not able to make the best of them, because wee know not their true and simple nature ; Thirdly in our best actions, *quod non bonum bene facimus*, in that we doe not the good we doe after a good manner ; Fourthly in the nice kind of life that some men addict themselves vnto ; they mure vp themselves at home , and neuer see the face of a publike assembly, but liue as it were in a well or a bottle , and therefore are vnfit to be employed for the common wealth , because they see nothing clerely, but a far off and through

a hole, and vnderstand
onely by tradition and
report. Fifthly in the selfe-
disabling fashion of most
men that enthrall their
iudgement and vnder-
standing vnder the ban-
ner of authoritie, and
approue of nothing
without *Aristotle & Plato*
or an *ipse dixit* for their
opinion.

The Inconstancie of
man we may easily see if
wee note how wauering
we are in all our actions,
wee desire what we reie-
cted, and reiect what we
lately desired; we chuse,
& we dislike our choice;
wee loue, and presently
we hate what we loued,
euery houre wee change
our

*Inconstan-
cie.*

our decree; so that in this respect man may well be said to be *prorsus aliud à seipso*, quite different or another thing from himselfe.

Misery.

The miserie of man wee may note first outwardly, in our shamefull coming into the world, the feebleness of our infancy, the infinite company of diseases wee are subiect to in our youth, especially hotte and burning maladies, by reason of the inflammation of the blood; and deliration and dottage in our olde age, by reason of the languishment of the spirits; Secondly inwardly, in the imagination that
with

with continuall expectation præoccupateth euils to come ; in the vnderstanding that is dull and incapable of high and weighry affaires, & blind in discerning the veritie of opinions ; in the memory that continually retaineth the euills that annoy vs ; in the will that is headlong and rash to execute any thing without pondering whether it be good or euill.

The presumption or arrogancy of inan wee may note first in respect of other creatures, in that we vilifie and debase them too much as if they were not the workmanship of God ; Secondly in
ref

*Presump-
tion.*

respect of man our associate and companion, in that we scorn to learne one of another, every man thinks hee can see farre into a milstone, and therefore we peremptorily beleive or misbeleive that which at the first sight seemeth true or false vnto vs, whereupon we presently beginne to condemne or approue whatsoeuer wee haue beleued or misbeleued, and go about to perswade others either to receiue it as a maxime, or reiect it as absurd. Thirdly in respect of God and Nature, in that in the prosperous successe of our worldly affaires wee attribute

To attribute nothing wholly
 to the free gift and good-
 nesse of God, but to our
 owne endeauours and
 worthinesse, and the ne-
 cessitie of Nature; wee
 thinke the Sunne must
 needes shine, the raine
 fall, and the earth of ne-
 cessitie yeeld her increase
 onely for vs; So that al-
 though man in his whole
 life be nothing but a bun-
 dell of vanitie, weake-
 nesse, inconstancy, mise-
 rie, and a world of infir-
 mities, yet hee is most
 proudly presumptuous,
 and presumptuouslie
 proud, like a beggar that
 glories in his stinking
 ragges, & lycethat con-
 tinually annoy him.

Se-

*The second
morall con-
sideration
of man.*

*Difference
of men in
respect of
the climate*

SEcondly (to know ne
our humane estate air
the better) we must con an
sider man by the diffe wa
rence of one man from cer
an other. First in respect tra
of the climate where &
they live which is power sta
full both in the outward nic
complexion, and the in in
ward nature and dispo ter
sition ; Some men are in wh
colour sanguine and ext
phlegmatike , of body lax
strong , of stature bigge and
and tall , but weake in the
minde, blockish and stu. cau
pid, as commonly those The
in the Northerne parts of ed C
the world , by reason of the m
the inward naturall heate beca
which in them is most ther
feruent

feruent because the cold-
 nesse of the circumstant
 aire incloseth the heate
 and driues it to the in-
 ward parts, and produ-
 ceth these effects; con-
 trarily others are blacke
 & melancholike, lesse of
 stature, but more inge-
 nious and wise, as those
 in the Southerne & hot-
 ter parts of the world
 where the vigour of the
 externall heate doth re-
 laxe and open the pores,
 and dissipate and exhale
 the inward heate, and
 causeth the diuersitie.
 Therefore as *Plato* thank-
 ed God that he was an *A-*
thenian and not a *Theban*,
 because the aire was
 there more thinne and
 delicate,

delicat, and therefore the men more dexterious and witty, so wee haue great cause to praise him, first that hee hath made vs Christians and not Infidells. Secondly that he hath plac'd vs in *England* in a temperate climate and fertile soyle, where we haue all things in plenty and abundance.

*Difference
of men in
respect of
capacity &
vnderstand-
ing.*

Secondly we may see the difference of men in respect of their capacity and vnderstanding, and so wee may note three sorts of people in euery nation and commonwealth; the first are but the lees and dregs of the people, vulgar and abiect spirits

spirits borne onely to
 serue and obey. The se-
 cond are a kinde of men
 of an indifferent vnder-
 standing, but common-
 ly seduced by tradition,
 and the custome of the
 place where they liue;
 the third are men of a
 quicke spirit and an acute
 iudgement, not besotted
 with the common opini-
 ons of the world, but of
 themselves able to dis-
 cerne the verity and cau-
 ses of things.

Thirdly we may note
 this difference in respect
 of superiority and infe-
 riority, which is either
 publike or priuate; the
 publike is for the com-
 modious gouernment of
 C 2 the

*Difference
 of men in
 respect of
 superiority
 and infe-
 riority.*

the State either immediate betweene the Prince himselte & his subiects, or subordinate betweene the subiects and the officers that represent the person of the Prince, as peticular Lords, Iudges, Iustices, Mayors and other inferiour Officers; the Priuate is for the decent managing of rurall and domestlicall affaires betweene the Husband and the Wife, Parents & Children, Masters and Seruants; and in these three cases a man must obserue this decorum, to vse his wife neither as his Mistresse nor his seruant, his seruant not as his slaue nor his fellow; his childe

childe neither as his ser-
uant, his fellow, nor his
master.

Fourthly wee may see
the difference of one
man from an other by
the diuersitie of their
profession and kinde of
life. Some men affect a
solitary and retired life,
to sequester themselves
from company and the
troubles both of dome-
sticall and publike af-
fares; others delight in
a more sociable life, to
talke, to reason, to dis-
course, to make vse of a
Companion; others
make choice of the
countrey for the vicinity
of the fields, the woods,
the riuers, for hawking

*Difference
of men in
respect of
profession
and kinde
of life.*

hunting, fishing, fowling,
and other sports and re-
creations : others shut vp
themselves in Citties and
Townes, and spend their
time in visitation, enter-
tainment and company
keeping : others are en-
couraged with the sound
of the trumpet, the noise
of the drumme and fife,
and delight in stratagenas
and warlike discipline:
others delight in trauell,
to see the conditions of
the men, the diuersitie of
their manners, the fashi-
on of the Countrey, and
the politick gouernment
of the State ; and briefly
*ut mens cuiusque sic est
quisque, Every man as hee
affects so hee liues, so that*
in

in euery man wee may
note three kinds of liues,
the first inward to a mans
selfe in his thoughts and
imaginations, the second
domesticall in his pri-
uate affaires, the third
publike to the view of
the world.

Lastly we may see the
difference of men by the
diuersity of the fauours
and disfauours of nature
and Fortune. 1. In re-
spect of Nobilitie and
Honour, which is either
naturall by descent, or ac-
quired by desert; Some
by bloud are noble, some
by their owne vertues,
some by both, some by
neither of these. 2. In
respect of Science and

*Difference
of men in
respect of
nature &
fortune.*

knowledge both theoricke and practicke, some are good in the one, some in the other, some in neither. 3. In respect of riches and pouerty; some are endowed with great possessions, lands, livings, and all the fauours of Fortune, others haue scarce a house to defend them from the iniurie of the raine and winde. 4. In respect of liberty, which is either internall of the minde, or externall of the body; as for the first, wee see some are enthralled by their passions, others cary themselves quietly in all things without distemper; as for the second, we

we see some men liue (as
 their fancie leades them)
 now in one place, now
 in another, and haue li-
 bertie to expatiate the
 whole earth, while others
 are confined within the
 narrow walles of a
 darke and vncom-
 fortable pri-
 son.

*The second part of this
Booke, conteyning the
generall instructions of
Wisdome which re-
spect all men
alike.*



Ow wee haue
attayned by the
naturall & mo-
rall considerati-
on of man to a breife
knowledge of our selues
(which is the first and
Theorike part of Wis-
dome) it behooueth vs
to make vse of this know-
ledge, to order our selues
wisely and discretely by
it,

, which is the second
 Practicke part of Wis-
 dome; for a man is not
 therefore honest or vir-
 tuous, because he knowes
 what is virtuous or ho-
 nest, but because he doth
 the things that are so;
Virtutis omnis in hoc lau-
dest, the praise of virtue
consists in the action.

But for the more re-
 gular ordering of our
 selves according to
 WISDOME there are
 rules and prescriptions
 both generall for all men
 alike, and particular for
 severall persons in their
 peculiar calling.

The generall instru-
 ctions of Wisdome haue
 respect to the *Prepara-*
tives;

times, the foundations, the offices, and the fruits of wisdom.

*The first
prepara-
tive vnto
wisdom.*

The *Preparatives* vnto wisdom are two ; the first is to exempt & free a mans selfe both outwardly from popular & multitudinary errors & opinions, and inwardly from passions : the first may be auoided by flying the vulgar rabble & their headlong designements, and by frequenting the company of the more iudicious ; the second by a discursive precaution or premeditation whereby a man flyeth or extinguisheth whatsoever might kindle or enflame his passions, and by a constant resolution

Humane Wisdome.

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of minde, whereby a man
(foreseeing the euent) is
forearmed to beare with-
out passion or distemper
whatsoever happeneth.

The second Prepara-
tiue vnto Wisdome, is for
a man to maintaine him-
selfe in a free and gene-
rous libertie of minde:
which libertie is twofold,
of the iudgement and
the will; the libertie of
the iudgement is to iudge
indifferently of al things,
without resolution or
peremptorie affirmation
or condemnation of any
thing, and not to bee so
foole-hardie to binde or
wedde a mans selfe to
any opinion, but that vp-
on sounder reason hee
may

*The second
prepara-
tiue vnto
Wisdome.*

may bee ready to entertaine that which is more true, honest, profitable, accommodating himselfe outwardly to that which is *de facto*, but approving inwardly of that which is *de iure*. The libertie of the will consists in managing our affections mildly and discreetly with reason and iudgement, and without violence and passion.

*The first
foundation
of Wisdome*

The foundations of Wisdome are likewise two: the first is a true, essentiall, and inward honestie, which is a firme and strong disposition of the will to follow the countell of reason in that which is honest and iust;
nor

Humane Wifdome.

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not for formalitie sake,
 (according to the fashion
 of the world) nor for the
 maintenance of a mans
 honour, credit, reputati-
 on ; nor for feare of the
 law, magistrate, punish-
 ment, displeasure, or any
 such casuall or sinister re-
 spect, for this is onely a
 bare outward action, and
 no inward probitie, but
 this honest wise man
 must both bee and ar-
 dently desire to bee an
 honest man in his heart
 and minde, & *p' tuius eum
 esse quàm videri.*

The second foundati-
 on of Wifdome is to
 haue a certaine end and
 forme of life, that is, for
 a man to make choice of
 such

*The second
 foundation
 of Wifdome*

such a calling whereunto his particular nature is most inclinable, for *illud quomque decet quod summum est maxime*, that becomes every man best, to which he is naturally most addicted, therefore it behoues every man to know two things, first his owne inward disposition, his capacitie and abilitie, to what he is most prone, and for what he is vnapt; secondly the nature of the profession hee hath proposed to himselfe, comparing them together, to the end hee may see how his nature agrees with his profession, and carry himselfe in his vocation with facility

Humane Wisdome.

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cilitie and delight.

The offices of Wisdome are six ; the first is to studie true religion and pietie, which principally consists in the relative knowledge of God and our selues, of God for his honour and glory, of our selues for our owne saluation. Now this Religion must not bee for fashion sake, to goe with a Bible vnder the arme, as dogges goe to Church for company; nor yet ceremoniall, for so a man may be religious and wicked, and bee (according to the proverbe) *a Saint at Church, and a Denill at home* ; nor only in word and beleeve, for so one may

*The first
office of
Wisdome.*

may be more then a man
by confession, and worse
then a swine in his life:
but this Religion must be
married to an essentiall
honestie, causing a man
to bee honestly religious
and religiously honest,
both inwardly in sinceri-
tie and truth, and out-
wardly in life and con-
uersation.

*The second
office of
Wisdom.*

The second office of
Wisdom is discreetly to
gouverne our desires and
pleasures; not wholly re-
nouncing them after the
opinion of the preciser
sort, that endeavour si-
lently to slide through
this life like a fish in the
water, and hold their
breath at all honest re-
creations,

n a man
 d worlde
 is life:
 must be
 fentiall
 a man
 igious
 onest,
 inceri-
 d out-
 con-
 ce of
 tly to
 s and
 y re-
 the
 cifer
 r si-
 ough
 the
 heir
 re-
 ons,

creations, as if they were
 in a place of infection;
 wee must rather manage
 our desires and pleasures
 well, and learne to make
 vse and benefit of the
 world, and not enioy it;
 and this we shal the more
 easily attaine if wee desire
 but a little, naturally, mo-
 derately, and by relation:
 1. a little, that is, to pull
 in the raynes of our ap-
 petite, and to restraine
 our selues from abun-
 dance and delicacie; and
 this is the necest way to
 content, *nihil enim inter-*
est an habeas, an non concu-
piscas, not to desire and to
enioy is one. 2. Naturally,
 that is, to desire not
 things superfluous, arti-
 ficiall

ficiall and pleasing to the fantasie (for these are passions, and beyond nature) but things necessarie and most expedient both for our bodies and our humane condition.

3. Moderately and without excessse, both in respect of another, without his scandall, losse, prejudice, and in respect of our selues, without the losse or hindrance of our health, leasure, functions, affaires, reputation, duty.

4. By relation, that is, to propose vnto our selues a certaine end of our desires and pleasures, and to terminate them in our selues.

The third

The third office of wisdom
dome

t of

Humane Wisdome.

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office of
Wisdome.

g to the dome is with an equall,
 are passionately, and settled coun-
 and maintenance to beare the
 necessaries and frownes of
 obedient prosperous and aduerse
 ies and fortune; *hac enim est bene*
 dition *sustinere, & abstinere bene,*
 d with- *this is well to sustaine the*
 in re- *evill of aduersitie, and well*
 ithout *to abstaine from the sugred*
 preiu- *baits of pleasure and prospe-*
 of our *ritie: not like the vulgar,*
 e losse *that thinke there is no*
 f our *surfetting with hony, no*
 tions, *rockes able to split the*
 duty. *floating ship of prosperi-*
 is, to *tie; wee must rather fol-*
 lues a *low the aduice of the wi-*
 r de- *ser, & neq; in secundis con-*
 nd to *fidere, nec in aduersis desi-*
 our *cere, sed semper erigere*
animum supra minas &
promissa fortuna; wee must
neither

neither presume in prosperitie, nor despaire in aduersitie, but alwayes eleuate our spirit aboue the threats and promises of fortune. Wee shall the better carry our selues in prosperitie, if we consider well the nature of it, first that riches, honours, and the fauours of fortune are improperly called goods, since they are common as well to the bad as the good, and neither make the one better, nor reforme the other; secondly that prosperitie is like a honied poison, and therefore we should bee then most carefull and learne to mortifie our presumption, to bridle our affecti-

prosperi-
aduersi-
uate our
reats and
e. Wee
rry our
ie, if we
nature
es, he.
ours of
operly
e they
ell to
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pro-
onied
re we
most
to
pti-
cti-
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ons, and retaine our de-
sires. And for Aduersitie,
*quoniam ipsa vita est fortu-
nae ludibrium, & omnia ad
qua gemimus, qua expan-
scimus, tributa vite sunt;*
since our life is but the play-
game of fortune, and all
things that griene and afflict
vs are but the tributes of
life, and incident to our hu-
mane condition, we should
therefore make a virtue
of necessitie, and arme
our selues with patience
quietly to endure them:
and the more easily wee
may doe it if we consider
well the nature and cau-
ses of aduersities and af-
flictions, whether they be
true and naturall, as sick-
netse, pouertie, and the
like.

like, or imaginarie and fantasticall. In respect of the nature of aduersitie we may easily endure it, 1. because it is in it selfe no euill, but in the opinion of the vulgar; 2. because it is common to all, though after a diuers manner, to the wise and godly as matter of good and instruction, to fooles and reprobates as occasion of euill and despaire; 3. because it toucheth but the lesser and outward part of man, and cannot make him vicious, nor rob him of his probitie and virtue, though it make him poore, sicke, and afflicted. In respect of the cause of aduersitie we

Et of

Humane Wisdome.

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arie and
spect of
uerfitie
edure it;
n it selfe
he opi-
r; 2. be-
n to all,
diuers
ife and
f good
fooles
ocasi-
spaire;
eth but
utward
cannot
s, nor
robitie
ugh it
licke.
spect
erfitie
we

we must consider that it
is either our owne sinne,
the iustice and anger of
God, or the policie of the
world. And now the face
of aduersitie is thus vn-
masked, it will appeare
with a more gentle
aspect, and we may auoid
or mitigate it by these
two meanes, first by be-
ing honest and vertuous,
(for such a man is more
peaceable in aduersitie
then a wicked man in
prosperitie) secondly by
premeditation and pre-
supposing the worst, that
so we may be fore-armed
to beare with patience
any thing that may hap-
pen; *nam quæ alij diu pati-*
endo leuia faciunt, sapiens

D

leuia

*leuia facit diu cogitando,
that which others make
light by long suffering, a
wise man maketh easie by
long cogitation.*

*The fourth
office of
Wisdom.*

The fourth office of
Wisdom is to obserue
the lawes, customes, and
ceremonies of the coun-
trei; first authoritie, be-
cause it is a messenger
from heauen, whether it
bee soueraigne in the
Prince, or subalterne in
his lawes and ordinances;
secondly ceremonie and
the custome of the coun-
trei, because by vse, ap-
probation or toleration
it is growne to be a law;
therefore obey the Magi-
strate and the law, but
not seruilely; obserue ce-
remories,

Humane Wisdome.

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remonies, but not superstitiously ; and (if thou canst with a safe conscience) conforme thy selfe outwardly to that which is in practise, though thou condemne it in thy judgement, and lend, but not giue thy selfe to the world.

The first office of Wisdome is well and plausibly to carry our selues in company, whether it be generally with strangers in the ordinary commerce of the world, or more particularly in affected company, such as we embrace for profit, pleasure, or some other respect ; and herein a man must a little temporize

*The first
office of
Wisdome.*

D 2 with

with the world, and not wholly captivate himselfe to his peculiar inclinations, *sed ubi curq; opus sit animum flectere*, bend his minde as occasion shall require. In our common conuersation wee shall the better cary our selues if we obserue these rules, 1. for a man to speake little and modestly; 2. not to bee too scrupulous in applying himselfe to the fashion of the company; 3. not to bee too forward to put out himselfe and shew all that is in him; 4. to be honestly curious in enquiring of al things, iudging soundly of them, so to make vse and profit by them; 5. not to cor-
test

test with any, especially not our superiours because wee owe them respect, not our inferiours because the match is vnequall ; 6. not to speake resolutely or peremptorily in any discourse : so by this meanes a man shall carry himselfe well and debonarily towards all, and yet haue his minde secret, and keepe himselfe to himselfe, according to the old precept, *frons aperta, lingua parca, mens clausa, nulli fidere.* In our particullar and more priuate conuersation it will be expedient to obserue these rules, 1. for our associates to make choice of

such as are honest, wise, and dexterious; 2. not to be amazed at the opinion of others though it oppose ours, but to iudge soundly of it, and if there be cause of contradiction, not to bee hold, obstinate, nor bitter; 3. not to bee troubled with the vnciuill behauour or rude speeches of any, but to beare them manfully, and not answer a foole in his follie; 4. in disputation and controuersie to be bricfe and methodicall, and to ayme alwaies at the truth, not vsing all the meanes a man may haue, but the best and most pressing; 5. in a iest to take the present occasion

Humane Wisdome.

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sion by the locke, and to be facete without scurrilitie, and touch no mans person nor reputation, for it is a bad exchange to sell a friend for a iest:

The sixt and last office of Wisdome is for a man to carry himselfe wisely in his affaires ; and for introduction hereunto it is necessary to know well in what ranke to place the goods spirituall and temporall, which are principally eight, whereof foure respect the body, *health, beantie, nobilitie, riches*, and foure the soule, *bonestie, wisdome, abilitie, science*, and these are correspondent one to

*The last
office of
Wisdome.*

the other, so that health, beautie, nobilitie and riches in the body are the same that honestie, wisdom, sufficiencie or ability, and science in the soule ; and in vaine shall a man studie the precepts of a good life, vntil he know well how to iudge and esteeme of these. Now the rules and best helps to this wise carriage in our affaires are these ; 1. To know the nature and humour of the person with whom a man hath to deale, that so he may turne his saile to the winde, and also the nature of the businesse he hath in hand, not superficially, but the quintessence

essence of it ; 2. to know the true worth and value of things, iudging of them not like the common sort by their noueltie, strangenesse, difficultie, or report, but estimating all things (after the manner of the wise) first inwardly by their true and naturall value, then outwardly by their profit and commoditie ; 3 to chuse well, which choice consists either in good things, to chuse the most honest & commodious, or in euil to flie the most iniust, dishonest, inconvenient: 4 to consult and take the aduice of a friend, who must be first honest and faithfull, then

D 5 discreet

discreet and sufficient:
5. To ballance a mans
selfe betweene distrust
and assurance, not to bee
too confident in any
man, yet making no shew
of distrust, but fearing to
be deceiued: 6. To make
vse of all occasions, and
herein a man must auoid
two things, precipitation
and rashnesse in appre-
hending; morositie and
slacknesse for ouer-slip-
ping the occasion, and
take it neither when it is
greene, nor too ripe, but
iust when it is offered:
7. To doe nothing with-
out a good reason: 8. To
be industrious, not rely-
ing vpon fortune, nor
contemning it, in all our
actions

Humane Wisdome.75

actions making vertue
the captaine, fortune the
follower, *virtutis dux, co-*
mitte fortunâ.

The fruits of Wise-
dome are two; the first is
to keepe a mans selfe al-
wayes ready for death;
tam utiliter viuendum est,
ut non nesciamus feliciter
desistere, wee must liue so
profitably, that wee may
know how to die happily,
esteeming of death not
like the common people
that flee it as an euill, nor
as some that contemne it
as a thing of no impor-
tance, nor as others that
seeke and desire it, *vitam*
habentes in patientiâ, mor-
tem in desiderio, enduring
life, and coueting death;

WEE

The first
fruit of
Wisdome.

wee must follow the wise,
and neither feare nor de-
sire death, but attend it
cheerefully as a thing na-
turall, because it is the or-
der of the whole Vni-
uerse; ineuitable, *quia om-
nes eodem cogimur*, because
wee are all compeld to die;
profitable, *quia dies mor-
tis aternitatis est*, because
the day of our death is the
birth-day of eternitie, and
the consummation of our la-
bours. Now the meanes to
make our selues ready
for death are these, 1. in
all our actions to dis-
charge a good consci-
ence, 2. euery night to
cast vp our accounts, and
to repent earnestly for
the misdeeds of that day;
and

and fo (our finnes being
dead before our felues)
we ſhal haue nothing elſe
to doe at the houre of
our death but to die.

The laſt fruit and
crowne of Wiſdome is
to maintaine our felues
in a true tranquillitie of
ſpirit, which is not (as
ſome ſuppoſe) a vacancie
from all affaires, nor a de-
lightfull ſolitarineſſe, or a
profound careleſneſſe,
but a ſweet, firme, and
pleaſant eſtate of the
ſoule, which no occaſion,
buſineſſe, good nor ill
accidents can any way al-
ter, trouble, or depreſſe.
This is that whereby a
wiſe man poſſeſſes and
enioyes himſelfe, liues
alwayes

*The ſecond
fruit of
Wiſdome.*

alwayes rich, full of ioy,
of peace, of comfort, and
content in himselfe. Not
besotted with vulgar opi-
nions, nor enthralled
with the tyrannie of pas-
sions, not rash in iudging,
not violent, not vnreason-
able in willing; honest
in his life, delighted in
his vocation, liuing truly
religious; rectifying his
desires, moderating his
pleasures: not swollen in
prosperitie, not dejected
in aduersitie; conforming
himselfe to the lawes and
customes of his country;
carrying himselfe wisely
with others, & discreetly
in his worldly affaires;
neither hugging his life,
nor fearing nor desiring
his

his death. Now this tranquillitie is that morall felicitie which is acquired by many habits: the meanes to attaine it are the cleven last handled, and the meanes to preserve it are two; 1. Innocencie and a good conscience, *quibus tanquam in publico & teste cælo vivimus*, whereby we live as it were in publike, and have God for a witnesse to all our actions, 2. Alacritie and a couragious constancie, whereby a man solaceth himselfe, and raiseth his spirit aboue all chances that may happen, without perturbation or feare.

The

The third part of this Booke, containing the particular instructions of Wisdome, which respect particular persons in their severall callings, affaires and accidents.



I remai-
neth now
that wee
proceede
to the
last part
of Wisdome, which re-
specteth every mans par-
ticular ; and the shortest
way to attaine it is to
guide our selues by the
foure

his
ms
e-
ss

four Morall or Cardinall vertues, for these haue respect to all our humane condition, Prudence to the whole course of our life, but especially to the Affaires wherein it is busied, Iustice to the Persons, Fortitude and Temperance to the Accidents.

Prudence (which is *Auriga virtutum*, the *Queene and guide of the other vertues*) is the election & choice of things that are to bee desired or fled, and consisteth in consulting and deliberating well, in iudging and resolving well, in accomplishing and executing well. And it is diuersly distin-

Prudence in generall described.

distinguish; first in respect of the Persons, and so it is either private *in univo indiniduo*, or sociable and oeconomicall among a few, or publike and politike among many: secondly it is distinguished in respect of the affaires, which are either ordinary and easie, or difficult and extraordinary.

*Politike
prudence
distingui-
shed.*

Of all the rest the politike Prudence is most difficult, and therefore most excellent, and it is either publike or private; the publike concerneth the office of a Prince, which is either Preparative concerning his provision for the State, or Active for his action and

gouvernement. The private Prudence respecteth the carriage both of the Prince and of private men in difficult affaires and accidents.

The preparative office of a Prince concerning the preparation of prouision for a State (according to the Writers of best note and choice, whom I haue especially followed in this Tract) consisteth principally in seuen points, *knowledge of the State, Virtue, Carriage, Councell, Treasure, Forces and Armes, Alliances.*

The knowledge of the State consisteth in two things, to know the nature of the people and of the

The preparative office of a Prince.

The first head of prouision for a State

the State, the forme, establishment, and birth thereof, whether it be, old or new, fallen by succession or election, obtained by Lawes or Armes, of what extent it is, what neighbours, meanes, power it hath; for according to these a Prince must diuersly manage the Scepter.

*The second
head of
prouision.*

The second head of prouision is the virtue of the Prince, which should be liuely and exemplary, because hee is most eminent and in the eye of all, and because his actions are a law to the people. Now these virtues are principally requisite in a Prince, *Pietie,*
Justice,

*Iustice, Valour, Clemencie,
Liberalitie, Magnanimitie.*

The Pietie of the Prince is to maintaine Religion, and to depresse all innouations and controuerfies therein.

The Iustice of a Prince respecteth first himselfe, to be (as neere as may be) the same in his life that hee is in his lawes; secondly his subiects, to cause his lawes to bee iustly executed towards all, without partialitie and protraction of suits. But in the Iustice of a Prince we must not bee too strict; for (in as much as it is a matter of no small moment well to governe a State) it is expedient

pedient for a Prince interchangeably to assume the skinnie of the Foxe, and the Lion, and to doe that for the good and safetie of himselfe and the weale publike, which in priuate persons were vicious and vnlawfull: therefore the Politicians haue thought these eight things expedient in a Prince, although some question the lawfulnessse;

1. Distrust, to bee vigilant, to belecue none, to take heed of all, *ne aditum nocendi perfido praestet fides*, lest too much credulitie make a Traitor. 2. Dissimulation, both in time of warre with the enemy, and in peace with his subjects.

ictts. 3. By secret practi-
 ces and intelligences to
 draw vnto him the hearts
 and seruices of the offi-
 cers and trustiest friends
 of forraine Princes and
 Lords, and of his owne
 subiects at home ; and
 this is wrought either by
 perswasion, or presents
 and pensions. 4. Sub-
 letie, to obtaine his pur-
 pose by equiuocation,
 circumuention, Letters,
 embassages, and to doe
 that closely which hee
 may not doe openly.
 5. To clip the wings of
 any one that is like to
 soare too high in the
 State. 6. In a time of ne-
 cessitie and pueritie of
 the State to take by au-
 thoritie

thoritie the wealth of the richest. 7. To cancell the lawes or priuiledges that are any way preiudiciall to the authoritie of the Prince. 8. To possesse himselfe by preuention of a Citie or Prouince commodious for the State, rather then to suffer another dangerous neighbour to take it.

His Valour is a militarie and couragious wisdom, which is required in him for the defence of himselfe and the State.

The Clemencie of a Prince is a sweet kinde of lenitie, and required in him to moderate the rigour of Iustice, and to make him more beloued
then

then feared of his Subjects.

The Liberalitie of a Prince consisteth properly in gifts bestowed, wherein are to bee considered two things, first the person, who should be a man of desert, or one that hath done good service to the commonweale; secondly the manner of the gift, which must not be excessiue, nor at once.

The Magnanimitie required in a Prince is a generosity or greatnesse of courage, *non leuiter irasci, sed iniurias despiciere indignas Caesaris irâ*, not to bee easily moued, but to despise iniuries that are

unworthy the anger of a Prince.

*The third
head of
prouision.*

The third head of prouision is the Carriage of the Prince, which respecteth 1. his person, wherein should bee a maiestticall and venerable grauitie marching betwixt feare and loue; 2. his residence, which should bee in some glorious and eminent place, and (if it may be) in the midst of the State; 3. his conuersation and company, which should bee rare, *quia maiestati maior ex longinquo reuerentia*, because the rarenesse of a Princes presence procures the greater reuerence.

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The fourth head of
prouision is Councell,
wherein a Prince should
make vse 1. of such as
are honest and faithfull,
2. such as are ancient,
ripe, and well experien-
ced in the State ; 3. such
as are free from flatterie,
*ne cum fortunâ Principis
potius loquantur quàm cum
ipso* ; 4. such as are con-
stant, without opinatiue
obstinacie or yeelding to
the humour of another ;
5. such as are secret. And
these Counsellors must
be chosen either by the
iudgement and know-
ledge of the Prince, or by
their publike esteeme
and reputation.

*The fourth
head of
prouision.*

The fift head of pro-
E 2 uision

The fift

head of
provision.

uision is Treasure the sinewes of the State, which consisteth in three points, the foundation, employment, reseruatiō thereof.

For the foundation of the Treasurie these are the meanes, 1. not to alienate the publike reuenue of the State; 2. to employ well the spoiles made vpon the enimie; 3. presents, tributes, and donations of friends, Allies, and subiects; 4. Imposts vpon merchandise in Dockes and Hauens Townes, provided first that there bee no transportation of things necessary for life, nor of vnwrought wares, that the
Sub-

Subjects may be furnished and set on worke, secondly that the stranger bee more charged then the Subject. And these are the meanes for increasing the Treasure most iust and approued; there are also other meanes, but not so vsuall, as the employment of the Exchequer coine to some small profit, and subsidies and loanes of subiects in a time of necessitie; which loanes must be leuied vpon the goods, and not the heads of men, and equally vpon all, for it is iniustice that some should pay all, and others bee discharged.

Concerning the employment of the Treasurie, it should bee for the maintenance of the Kings house, the pay of men of warre, the wages of Officers, the reward of such as deserue well of the Common-wealth, the succour of poore, repairing of Cities, fortifying the Frontiers, mending high-wayes, establishing Colledges and publike houses.

For the reseruatiō of the Treasurie against a time of necessitie, the most profitable and seuerest way is to lend the coine (as is aforesaid) with some small profit to particular persons vpon
on

on good securitie, and that for a threefold reason; because it increaseth the Treasurie, it giues meanesto particular persons to traffike, and saues the publike treasure from the pawes of the insinuating Courtiers.

The sixt head of prouision is an armed power, which is either ordinary or extraordinary; the ordinary is of two sorts, the one for the guard of the Kings person, the other certaine companies maintained in a readinesse for such sudden occurrences as may happen: the extraordinary power is in a time of warre, and con.

*The sixt
head of
prouision
for a State.*

sisteth in forces & armes,
or a certaine number of
people well experienced
in the warres, to repress
a sudden rebellion or
commotion, either with-
in or without the State.

*The last
head of
provision
for a State.*

The seventh and last
head of provision consi-
steth in Alliances or
Leagues, which are either
perpetuall, or limited for
a certaine time, or for
commerce and traffike
only, or else for amitie,
to be sworne friends and
coadiutors one to the
other; and herein it is
needfull for a Prince to
ioyne in alliance with
those that are neighbors
and puissant, and not to
make the league perpe-
tuall,

tuall, but for certaine
yeares, that so he may ei-
ther take away or adde to
the Articles, or wholly
forsake them, or else re-
new the league before it
be expired, as need shall
require.

THe Actiue office of a
Prince concerning
his gouernment of the
State consisteth in the ac-
quisition of the loue of
the subjects, and in au-
thoritie; the first is attai-
ned by gentlenesse and
clemencie in comman-
ding, beneficence in pro-
uiding plentie of coine
and victuall for the suste-
nance of the meaner
people, and liberalitie al-

*The actiue
office of a
Prince.*

E 5 ready

ready handled in the virtues of a Prince, which is most needfull in the entrance to a new State. The second (which is authoritic) is attained not by a tyrannicall crueltie, for the Prince to make his will a law, employing all to his owne profit or pleasure, not respecting the publike good, (for this breedeth hatred and contempt, which both proceed from rigour in punishing, or from avarice either in exacting too much or giuing too little) but this authoritie is attained and preserved 1. by a discreet seueritie, whereby a good Prince in some cases may doe that

that which beareth a shew
of tyrannie, & *crudelis*
esse medicus in lethali vul-
nere ; 2. by a couragious
constancie or a staied re-
solution, enforcing the
observation of the anci-
ent lawes and customes;
3. by holding the sterne
of the State, the honour
and power of comman-
ding, in his owne hand,
not referring all to his
Councell.

Now this Active of-
fice of a Prince is either
Peaceable or Militarie;
the Peaceable (by reason
of the multiplictie of af-
fares) cannot wholly bee
prescribed, but it consist-
eth partly in auscultati-
on, to be well aduertised
of

*The peace-
able office
of a Prince*

of all things by such as are faithfull, wise, and secret about him, especially of his honour and duty, his defects, & what is done in the State and among the bordering neighbours; and partly in action, 1. to haue a memoriall of the affaires of the State, of the most worthy and best deserving personages, and of the gifts bestowed, to whom, wherefore, and how much; 2. to appoint rewards & punishments, the one must bee done immediately by the Prince, the other subordinately by his officers.

The Militarie Action of a Prince consisteth in enter-

The militarie action of a Prince.

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IOI

enterprising, making and finishing warre.

To make an enterprize iust, three things are required: first that it be denounced & vndertaken by the Prince: Secondly, that it bee for a iust cause, whether defensue for the defence of his life, liberty, country, Allies and confederates: or offensive, proceeding from some former iniury. Thirdly, that it be for a good end, as peace, and quietnesse, or the like.

To make warre, three things are required, Munition, Men, and Rules of warre. The principall munitions of warre are Money, Victualls, and Armes;

Rules in enterprising.

Rules in making warre.

Munition.

Men.

Armes ; both defensue, and offensue. The men are to assaile and defend, and are eyther Souldiers or Leaders: The Souldiers are diuided into footmen and horse, naturall and strangers, ordinary and subsidiary; and these must be first chosen, then disciplined. In the choice of Souldiers five things are to be considered: first that they be taken out of hard places, and accustomed to all manner of labor: secondly, that they be young & lusty: thirdly, of an able body and sufficient stature: fourthly, of a bold and resolute spirit: fifthly (if it may be) of an honest condition.

In

In the discipline of Souldiers two ends are to be proposed, Valour and Manners, to make the Souldiers valiant & honest; to Valour 3. things are needfull. First, daily exercise in Armes, without intermission: Secondly, trauell & paines, to learne to digge, to plant a Pallaside, to order a Barricado, to carry heauie burthens, and the like. Thirdly, Order: 1. in the distribution of the troopes into Battalions, Regiments, Ensigns Camerads: 2. in the situation of the Campe, diuiding it proportionably into quarters, hauing the places, entries, issues, and

and lodgings fitted both for horsemen and foote, whereby it may bee easie for euery man to find his quarter and place: 3. in the March in the field against the enemy, that euery one keepe his ranke and bee equally distant one from an other: And this order is most needfull for securing the Armie, and for the facilitie of the remoues and commands of the Captaines.

To Manners (the second part of warlike discipline) three things are required: 1. Continency, to depresse gluttony, drunkenness, whooredome, and all loose sensuality in the Souldiers:

2. Mo

2. Modesty in words, to shun all ostentation and brauery of speech: 3. Abstinence to keepe their hands from violence, pillage and robbery.

This of the Souldiers.

The Captains are of two sorts, the Generall, who must be either the Prince himselfe or his deputy; and the Subalterne Leaders of Companies. In the Generall this is requisite: 1. that hee be wise, and well experienced in the Art military: 2. that hee be cold and stayed, free from pccipitation and temerity: 3. that hee bee vigilant and actiue, teaching by his owne example.

The

The rules of war (being the third thing required to make warre) by reason of the diuers occurrences cannot be perpetuall and certaine: but the generall aduifements respect eyther the whole time of warre, the fight, the ranged battailes, or the battalles beeing ioyned.

*Rules of
warre.*

The rules of the whole time of warre are these:
1. carefully to meete the occasions, and to intercept the enemy in his: 2. To make profit of rumours that flye abroad, but not to bee troubled with them to alter a resolution grounded vpon good reason: 3. For neyther

ther side to be too confident in his own strength, nor to presume vpon the weaknesse of his enemy, for this breedeth neglect and carelesnesse : 4. To enquire carefully of the enemy ; of the nature, capacity, and designements of the Chieftaine; of the nature, manners, and kinde of life of the enemies; of the situation of the places, and the nature of the Country.

Touching the fight these circumstances are to be obserued : 1. The time, which must be seldom, and in necessity, the viands or treasure failing, the men beginning to distast the wars, or the like :

like : 2. The place, not within his owne territories, vnlesse the enemy be already entered, and then he must not hazard the battell till he haue an other army in supply: and for the field, it must bee considered whether it be fitter for himselfe or the enemy, as the Champion is best for the Caualary, streight and narrow places set with piles, full of ditches and trees for the Infantery. 3. The manner of the fight is to bee considered, and heere the most aduantageous is the best, whether it be by surprize, subtilty, stratagems, close and couert, faying to feare, so to en-
snare

snare the enemy, or by watching his oversights, the better to preuaile against him.

For Ranges of Battailles, these things are required:

1. A comely ordering of the men : 2 A hidden supply alwaies in a readinesse to astonish the enemy vnawares : 3. To be first in the field and ranged in battell array : 4. A cheerefull countenance of the Generall and the Captaines : 5. An oration to encourage the souldiers, laying open the honour of valour, and the iustice of their cause.

The Battailles beeing ioyned, if the Army wa-
uer,

uer, the Generall must animate them by his own example, and discharge the duty of a resolute Leader, and if the fiede be his, hee must stay his Souldiers, least in pursuit of the enemy, they disband and scatter themselves, and so the vanquished gather head and overcome them. If he be vanquished, he must not be astonished, but renew his forces, make a new Leuie, put good garri- sons in his strongest places, and hope to better his fortunes.

*The third
head of the
military
action of a
Prince.*

The third head of this Military action is to finish Warre by Peace, which must bee concluded

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III

ded vpon good and honest conditions, & without fraud and hypocrisie; otherwaies it were better to die in the bedde of honour then to serue dishonourably.

The rules heerein respect first the vanquished who should continue armed and make shew of security and resolution: Secondly, the vanquishers, who ought not to be ouer-hardly periwaded to peace: 1. Because an old enemy groweth cunning & dangerous: 2. because the continuance of warre is burthenfome to the state: 3. *Quia tuior certa pax sperat à victoriâ*
Because a certaine Peace is better

better then a hoped for victory.

*Prudence
required in
difficult af-
faires and
ill accidets.*

THe second part of Prudence is Priuate, which respecteth the carriage both of the Prince, and of priuate men in difficult affaires and accidets, & these affairs & accidents are either publike or priuate, whereof some are to come and threaten vs, and are doubtfull and ambiguous: other present and pressing vs, and are difficult & dangerous.

*Ill accidets
to come.*

In those euils that are to come and threaten vs; the best way to oppose a mans self strongly against the accident, so to breake the necke of it by his vigilancy

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gилancy before it come,
or else to resolute with
himself patiently to beare
whatsoever happeneth.

In those that are pre-
sent and presse vs (whe-
ther it bee some present
vn lucky accident, or the
remembrance of any
that is past, or some vio-
lent passion that troub-
leth) the best way is to
diuert a mans thoughts
to some other object, so
hee may lessen, if not ex-
tinguish his griefe.

In ambiguous affaire
(as in the choice of two
things that seeme equally
good or euill, so that the
inability to choose the
best breedeth anxiety &
perplexity) the safest way

F

is

*All acci-
dents pre-
sent.*

*Ambigu-
ous af-
faires.*

is to leane to that part that hath most honestie and iustice, as a traoueller doubting of the neereſt way muſt take the ſtraiteſt.

*Dangerous
affaires.*

In difficult and dangerous affaires, a man muſt be both wiſe to know the nature, and to foreſee the euent of the accident, and couragious to auoide it by induſtrie or aide.

Conſideration.

Now of thoſe accidents that are difficult and dangerous, ſome are ſecret and hidden, others manifeſt and open: thoſe that are hidden and moſt dangerous are two, Coniuration, which is a conſpiracie of one, or many
againſt

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Treason.

against the person of the Prince, and Treason, which is a conspiracy or enterprize against a place or company, although we commonly call them Traytors that pretend it to the crowne. Now a Prince must endeavour to prevent these two dangerous accidents by these meanes: 1. By Innocencie (for this is the best safe-guard of a Prince :) 2. By a subordinate vigilancie, that is, by the secret enquiry of such as are discreet and faithfull about him, who are his eyes and cares: 3 By making no shew of distrust- ing their plots, but attending the euent with-

F 2 out

out astonishment: 4. By the rigorous punishment of the cōspirators, which punishments must bee sometimes sudden, if the number bee small and knowne, sometimes dilatory, to seeke by tortures to know the confederates.

*Popular
commoti-
ons.*

Of those dangerous accidents that are manifest, and open, the commotions of the People are the greatest, and these are of many sorts; when the insurrection is betwene themselves, it is eyther a sudden tumult or a faction; when it is against the Prince, the State or Magistrate, it is eyther Sedition, Rebel

lion

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4. By lion, or ciuill warre.

Sudden Tumults are nothing but commotions of the people raised in a heate, and in this case the best way to assuage the people is to procure some eminent man, reuerenc't for his grauity, place, and reputation to speake to the people, first in the smooth calme of mildnesse and perswasion, then (if that preuaile not) in the thunder of authority.

Faction or Confederacy is a complot or association of one against an other among the subjects; arising commonly from ambition or hatred; and in this case (if it bee

*Sudden
tumults.*

Faction.

betweene great houses, cities, or communities) the Prince himselfe must endeavour to make Peace betweene them, eyther by gentle entreaties or threatning, or else appoint his arbitrators; and if the faction be between great multitudes that will not bee appeased by iustice, the Prince must employ his force to extinguish it.

Sedition.

Sedition is a violent commotion of a multitude against a Prince or Magistrate, arising commonly from oppression, or feare eyther of oppression or punishment for some hainous offence; sometimes from a licentious,

tious liberty, sometimes from want and necessity. Now the best meanes to appease this seditious rout are these; first (as it was aduised concerning sudden tumults) to cause men of authority to shew themselves and speak vnto them, who must endeavour to dissolue them by hope and feare, drawing vnto them (if that helpe not) some few of them vnder hand by secret rewards and promises, so to haue intelligence of their carriages and purposes, yeelding to the rest in doubtfull termes some part of their demaund, which may afterwards iustly bee reuoked. Se-

condly to astonish them with the sight of an armed power, but not to depresse them so, vnlesse necessity compell.

Rebellion.

Rebellion is an insurrection of the people against the Prince because of his tyrannie, eyther in his wrongfull vsurpation of the Crowne, or his vniust and violent domination and gouernment against the Lawes and customes, though somtimes but supposed. Now if a Prince feare rebellion, the best remedy is to shun the cause: therefore let him bee wise as a Serpent, but innocent as a Doue.

Ciuill war.

Ciuill warre is a presse
or

or conduct of Armes by the subiects, arising from one of these popular publique commotions, which hath now fortified it selfe, and gotten an ordinarie trayne and forme of war; And it hath two causes, the one secret and vnknowne, the other the generall corruption of manners, whereby men of base and dissolute condition care not to ouerwhelm themselves in the ruine of the State. Now to extinguish this fire-brand of a State, there are but two meanes, agreement, and victory; the latter is dangerous: And the other is not alwaies safe as without great cau-

How particular persons should carry themselves in these public-like divisions.

tion. This is of the carriage of the Prince in these dangerous commotions of the people. Now private persons in these popular and publike commotions and insurrections may carrie themselves after a twofolde manner, eyther as partakers, and then (if they bee men of publike charge and credit) they ought to ioyne themselves to the better part ; or else they may carrie themselves as no partakers, and then (if they be private men of a lower degree) the best way is to retire themselves to some peaceable and secure place during the division.

on, carrying themselves
eyther as commons, in
their wordes and actions
beeing offensiue to ney-
ther part; or as Media-
tors arbitrating friendly
and indifferentlie be-
tween them: And in this
case a man must be ney-
ther a Neuter nor a Pro-
thee.

Now in Priuate dissen-
tions betweene man and
man, it is easie for one to
carry him selfe loyallie, if
hee ingage not him selfe
more to one then the o-
ther, and report nothing
but things indifferent,
that may serue in com-
mon to both parts.

*How in
priuate
dissentions.*

The

*Iustice.**The duty
of man
towards
himselfe.*

THE second virtue whereby wee must guide our selues is *Iustice*, which teacheth how to giue to euery one his due; this respecteth the Persons, and compriseth our duty towards God, our selues, and our neighbour. Our duty towards God I haue already touched in the tract of pietie. Our duty towards our selues is contained thoroughout this whole booke; in the first part shewing the knowledge of our selues; in the second prescribing the generall rules of wisdom; and more particularly in this last part, especially in

in the subsequent virtues of Fortitude and Temperance. But more exactly the duty of man towards himselfe consisteth in governing his Spirit, his Body, his Goods. The motions of the spirit are reduced to two, to thinke and desire, proceeding from the iudgement and the will: therefore wee must be carefull to gouerne thesetwo well. First the vnderstanding, keeping it from sottishnesse and childish vanities, and from fantastlicall and absurd opinions; secondly the will, subduing it to the nod of reason, not suffering it to be led by opinion, passion, sense.

For

For the Body (in as much as the Spirit is to it as the husband to the wife) wee owe it our care and assistance; wee must therefore nourish, not pamper it, making the Spirit Lord ouer it, not a Tyrant, not a Seruant.

Concerning Goods or riches, wee ought to gather, to keepe, to employ them well; 1. desiring, not louing them; 2. seeking them, but not by bad meanes or the damage of another; 3. not reiecting them entring at an honest gate, but receiuing them willingly into our houses, not our Temples; 4. employing them honestly and discreetly
to

to the good of our selues
and others ; 5. not grie-
uing if they bee lost or
stollen , but suffering
them to depart by them-
selues , not with our
hearts.

Our duty towards our
neighbour is either gene-
rall containing the com-
mon duties of all towards
all, or particular contai-
ning the particular duties
of severall persons by
speciall obligation. The
generall duty of all to-
wards al comprehendeth
Amitie and Friendship,
and the offices thereof,
which are Faith and Fi-
delitie, Veritie and free
Admonition , Benefits
and Thankfulnesse.

Amitie

*The duty
of man
towards
man.*

*Common
duties.*

*Amicitie &
friendship.*

Amicitie or Friendship by the Ancients is distinguished into *naturall, sociable, hospitall, and venerous*; by the Modernes otherwayes, first in respect of the causes of it, which are Nature, Virtue, Profit, Pleasure; secondly in respect of the persons, and that in three kindes; either in a direct line betweene Superiours and Inferiours, as betweene Parents and Children, Princes and Subjects, Tutors and Pupils, Masters and Seruants, which cannot properly be called Friendship, because of the disparitie and obligation betweene them, which hindereth familiar

familiar communication
 and inwardnesse ; or in a
 collaterall line betweene
 equals , which is either
 Naturall, betweene bro-
 thers, sisters, and cousins,
 (which is likewise imper-
 fect by reason of the
 bond of nature) or Vo-
 luntarie betweene friends
 and companions , and
 this is truly friendship. Or
 else it is mixt and matri-
 moniall, which is partly
 in a direct line because of
 the superioritie of the
 husband and the inferio-
 ritie of the wife, and
 partly in a collaterall
 line, being both compa-
 nions and equals ; and
 this is also imperfect,
 both by reason of the ne-
 cessitie

cessitie and constraint of the bond after mariage, and the weaknesse of the wife, who is no way correspondent in conference and communication, of thoughts & iudgements. Thirdly Friendship is distinguished in respect of the degrees and intention of it, and so there is a Common and a Perfect Friendship ; the Common is quickly attained, the Perfect in a long time ; that may bee betweene many, this onely betweene two ; the one is capable of restraints and exceptions, according to their presence, absence, merits, good deeds, and the like ; the other is al-
waves

wayes the same ; the first
 is attained (as some haue
 obserued) by speaking
 things pleasant and do-
 ing things profitable, the
 latter onely by a liuely
 and reciprocall virtue: so
 that Common Friend-
 ship is nothing but fami-
 liaritie or a priuate ac-
 quaintance, but the true
 and Perfect consisteth in
 a sympathie of humours
 and wils, with one onely
 who is another selfe, and
 betweene two that are but
 one. And it is a free and
 vniuersall confusion of
 two soules: the words are
 emphaticall ; 1. a confu-
 sion of soules, importing
 the inseparabilitie of the
 vnion betwixt them,
 2. free

2. free and voluntarie, built vpon the pure choice of the will, without any other obligation ; 3. vniuersall, without exception of goods, honours, iudgements, thoughts, wils, and life it selfe.

*Faith and
Fidelitie.*

Now follow the offices of Friendship ; the first is Fidelitie or Faith, which is a closet of the secrets of another ; and it respecteth first the persons, both him that giueth faith, of whom is required that he haue power to doe it either of himselfe or by the leaue and approbation of his master, and also him to whom it is giuen, who must

must carefully keepe it
 vnlesse he receiue it not,
 or the other breake first:
 secondly the subiect of
 this faith is to be conside-
 red, which must bee of
 things iust and possible;
 thirdly the manner of gi-
 uing and receiuing it,
 which must be volunta-
 rily and freely, and with-
 out fraud, treacherie, or
 surprise.

The second office of
 Friendship is a true and
 free Admonition, where-
 in are to bee considered
 the time, place, and man-
 ner of admonishing; i. the
 time, not in a time of
 mirth, for this were to
 trouble, nor of griefe
 and aduersitie, for this
 were

*Veritie and
 free admo-
 nition.*

were to heape sorrow vpon affliction, *frangere, non emendare* ; 2. the place, which must be in secret, not before company ; 3. the manner of admonishing, which must be 1. without passion, 2. without flatterie and dissimulation, out of an honest carelesse nature and freedome of heart ; 3. vsing generall termes, and comprehending a mans selfe in the same fault ; 4. expressing the fault in better words then the nature of the offence doth require ; 5. to beginne with commendations, and end with proffers of seruice and helpe, and not to be gone

Humane Wifdome.

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gone as foone as the admonition is ended, but to ftay and fall into fome common and pleasant difcourfe.

The third office of Friendship confifteth in benefits, obligation, and thankfulneffe ; thefe three are linkt one in the other, and may well bee comprised in this word Obligation, which comprehendeth liberalitie, friendship, almesdeedes, and whatfoeuer is charitable and humane. For there is an Active and a Paffive obligation ; the Active bindeth Parents, Princes, and Superiours (either by law or nature) to doe good to them that
are

*Benefits &
thankful-
neffe.*

are committed to their charge, and generally those that haue meanes to helpe them that are in want. Now there is a two-fold manner of benefiting or doing good; by profiting, and by pleasing; so are there two sorts of good turnes, the one duties proceeding from this naturall or lawfull obligation, the other free and voluntarie good deeds done out of pure affection: and of these benefits or good turnes such are most welcome as proceed either from one whom a man is inclined to loue without this occasion, or such as come from one that is bound.

their bound to the receiuer, or
 erally such as may bee easily re-
 eanes quited. Now in doing a
 are in good turne these rules
 is a are to be obserued, 1. to
 f be- doe it willingly and from
 od; a heartie affection; 2.
 plea- wisely, without ostentati-
 two on, without the offence
 the of another; 3. speedily,
 ding when there is neede; 4.
 l or without hope of restitu-
 the tion; 5. according to the
 arie intent of the receiuer, and
 t of then if it bee to succour
 d of his want, weaknesse,
 od shame, or necessitie, it
 wel- must be done priuate'y;
 her 6. not to repent of his
 n is good deed; 7. not to ob-
 our iect it to the receiuer, nor
 as to twit him or hit him
 t is in the teeth with it, as
 nd

G

the

the vulgar speake.

The other part of an obligation is Passive, which is nothing but a thankfulnesse for a benefit receiued; and herein a man must obserue foure things; 1. to receiue the benefit cheerefully, 2. alwayes to remember it, 3. to publish it, 4. to make a recompence; which must bee done 1. willingly, 2. not too speedily, but vpon some good occasion; 3. with vsurie, surpassing the benefit receiued, yet alwayes acknowledging a mans selfe indebted; 4. if a man bee vnable to requite, to shew alwayes testimonies of his thankfulnesse.

The

The second part of our
 duty towards our Neigh-
 bour is speciall, including
 the particular duties re-
 quired betweene severall
 persons by speciall obli-
 gation; and these duties
 are either Priuate or
 Publike, the Priuate re-
 spect the iustice obserued
 in Families betweene the
 Husband and the Wife,
 Parents and Children,
 Masters and Seruants.

The duties betweene
 the man and the wife are
 either common & equall
 to both, consisting in an
 entire loyaltie, fidelitie,
 communitie, care and au-
 thoritie ouer their fa-
 milie and the goods of
 the house, and communi-

*Speciall
 duties.*

*The duty
 of married
 folkes.*

G : cation

cation of all things, on
Particular, respecting
first themselves, secondly
their domesticall hus-
bandrie.

*The hus-
bands duty*

First of the husband
this is required, to in-
struct his wife in those
things that concerne her
duty, her honour, her
good; to love, to nourish
to cloath her, to cohabit
with her. Secondly, of
the wife this is required
to honour her husband
as her Lord, to humour
him, to be obedient in
things iust and lawfull, to
keepe the house, to em-
ploy her time in the pra-
ctise of huswifery, and to
be silent, that is, not ta-
lative, but to learne how

*The wifes
duty.*

Humane Wisdome.

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and when to speake.
 Thirdly in domesticall
 or household husbandrie
 this is expedient, 1. to
 buy and sell all things at
 the best times and sea-
 sons; 2. to provide first
 for necessitie, cleantines,
 order; 3. to take care that
 the goods of the house be
 not spoiled nor lost; 4. to
 learne to make a good
 shew with a little cost;
 5. for a man to know pre-
 cisely the value of his
 meanes, and to live vnder
 his estate; 6. to haue an
 eye and care ouer all, for
 the eye of the Master fats
 the horse and the land.

The duty of Parents
 and Children is recipro-
 cally naturall, and hath

*Household
 husbandry.*

*The duty
 of parents.*

G 3 respect

respect first to the Parents, secondly to the Children. The duty of Parents respecteth 1. their Infancie, 2. their Youth, 3. their Carriage towards them at mens and womens estate.

In the Infancie of the childe this must bee observed, 1. the nurse must bee either the mother (which is most naturall) or a woman that is young and of a hot and drie complexion; 2. it must be fed with creame sod with hony and a little salt; 3. it must bee accustomed by little and little to the aire, to heat and cold.

In the Youth of the childe

childe, as soone as it is able to goe and speake, and the faculties of the minde are awakened, (which beginne about the fourth or fift yeare) it is the duty of the Parent to instruct it well, and to season this new vessell with a good and wholesome tincture. Now these instructions are either Common or Particular ; the Common are these, 1. carefully to guard the eyes and eares of the childe, that none speake or doe any thing that is euill in his sight or hearing ; 2. to procure good Tutors or Instructors, who must bee fuller of wisdome

G 4 then

then Pedanticall science, and such as accord in opinion and their manner of proceeding, teaching mildly without severity and rigour. Now there is no better way of instruction then often to examine the scholler, and to make him giue his opinion, and afterwards a reason of his opinion: and touching the bookes to bee read, they must be of noble and serious matters teaching the knowledge of our humane condition, and such as reforme the will and direct the iudgement, teaching the difference betweene passion and virtue, what to
flie,

flie, what to delire.

The Particular instructions of youth consist in the forming of the spirit, the ordering of the body, the ruling of the manners. In forming the spirit of the childe a man must aime both at the End and the Meanes of instruction. The end of instruction is to build vp the minde in knowledge, honestie, virtue, wisdom; and the aduise-ments in this point are two, first not to endeuour so much to inflame the imagination and stuffe the memorie, as to conform the iudgement and the will; but to studie more for wisdom then

G 5 science,

science, because wisdom
is farre better then sci-
ence, and because these
two are much different,
especially by reason of
the contrarietie of their
temperatures, for science
is in the memorie, which
requireth a moist temper
of the braine, wisdom in
the vnderstanding which
requireth it to bee drie:
so that science is nothing
but an accumulation of
an acquired good, or a
collection of what is
seene, heard, read; but
wisdom is the rule of the
soule, the guide of our
thoughts, desires, opini-
ons, words, actions. The
second aduice in this
point is this; not to ga-
ther

ther the opinions and knowledge of other men for ostentation or report, but for profit, to make them his owne, as the Bee extracts the hony from the flower; and in reading other mens writings not to taske the memorie to retaine the leafe, the place, the chapter, but the summe and marrow of the booke. Now of Sciences the best are the Naturall that shew what wee are, and the Morall that shew what we should bee, vnder which are contained the *Oeconomickes*, *Politickes*, *Histories*.

The Meanes of instruction (which is the second thing to be considered

dered in forming the minde of the scholler) is two fold, the one by word of mouth, and that either by precepts or conference; the other by example, both from the good by imitation, and from the bad by dissenting from them in opinion and life. And these two wayes of profiting by speech and example are drawne either from the living by discourse and frequentation of their company, or from the dead by reading their bookes.

In ordering the Body these are the rules, 1. to keepe the childe from pride and delicacy in apparell;

parell; 2. to vse him to a moderation in sleeping, eating and drinking; 3. to accustom him to heate and cold, labour and paines.

In ruling the Manners a man must take care to rate vp in his child those things that are euill, correcting in him first all swearing, lying, sottish shame, hiding the face, houlding downe the head, blushing at euery question, and weeping at euery sharpe worde: Secondly all affectation in habit, speech, gait, and gesture: Thirdly all obstinate fullennesse, that the childe neuer haue his will by froward or peruerse

uerse meanes.

And as a man must extinguish the euill, so hee must endeavour to kindle in his childe the sparkes of goodnesse, ingrafting in his heart, first the feare of God, by making him reuerence his name, and admire his wisdom, his power, his workes ; secondly ingenuity & integrity, teaching him to bee honest for the loue of vertue, and not for any sinister respect ; thirdly, modesty in behauiour towards all, whether they bee his superiours, equals, or inferiours eyther in condition or sufficiencie; fourthly, affability in company

to carry him selfe courteously towards all; yet let him know euen the most licentious behaviors, but teach him to abstaine, not for want of courage, but will.

In the carriage of Parents toward their children at mens & womens estate (which is the fourth and last point of their duty) it behooues them to receiue their children (if they bee discreet and capable) into their society and part of their goods, and to admitt them into their councell, their opinions, thoughts, designments, & the knowledge of their worldly affaires; not practising the austere fashion

fashion of some parents, that alwaies keepe their children vnder their girde; they carry themselves feuerely towards them, reſtraine them of liberty, pinch them in allowance, and vpon euery displeaſing occaſion euer fright, them with the bug beare of a ſmall annuity after their deceaſe, ſo to keepe them in awe and ſubiection: But this is the way for a man to bee feared, not loued of his children, and to ſhew himſelfe a Tyrant, not a Father.

*The duty
of children.*

Now the duty of children towards their Parents conſiſteth principally in 5. points, 1. To

reuerence

reuerence them both outwardly in speech, countenance, and gesture, and inwardly in opinion and estimation: 2. To obey them in all commands that are iust and honest; 3. To succour them in want, sicknesse, age, and impotency if neede shall require; 4. To attempt nothing in marriage, or any other matter of importance without their consent and aduise; 5. To beare with their testie humours & imperfections, & to endure gently their severity and rigour.

The duties of Masters and Seruants are these.

1. the Master must seeke to be more beloued then feared

*The duty
of masters.*

feared of his seruants ;
2. to haue an eye ouer
them ; 3. to instruct them
in matters of religion ;
4. to vse them gently, not
cruelly ; and yet it is
needfull for a Master of a
family sometimes to bee
angry with his seruants
obseruing these conditi-
ons ; 1. that it bee not of-
ten , nor vpon slight oc-
casions ; 2. that it be not
in a murmuring or ray-
ling manner behind their
backes , nor vpon vncer-
tainties ; 3. that it be spee-
dily in the nicke of the
offence, and serious with-
out commixture of laugh-
ter , that so it may bee a
profitable chastisement
for what is past, & a war-
ning

Humane Wisdome.

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ning for what is to come.
 And for Seruants, their
 duty is; 1. to honour and
 feare their Masters; 2. to
 bee industrious and pro-
 uident for their good;
 3. to be faithfull and tru-
 stie; 4. not to reply and
 multiply words.

*The duty
 of seruants.*

THIS of the priuate iu-
 stice required in Fa-
 milies, between the Hus-
 band and the Wife, Pa-
 rents and Children, Ma-
 sters and Seruants: The
 other is Publike in a
 Common-weale, con-
 cerning the duty of Prin-
 ces and Subiects, of Ma-
 gistrates, Great and Smal.

• The duety of a Prince
 is already sufficiently
 handled

*The duty
of Subjects.*

handled in the tract of
politick Prudence, shew-
ing his office both Prae-
parative and Active. The
duty of Subjects consist-
eth principally in three
points, 1. to honour their
Prince as Gods vice-ge-
rent ; 2. to obey his au-
thority, to go to the wars
to pay tributes and im-
posts, and to conforme
themselues to all things
that are iustly required
by the lawes & customes;
3. to pray for the preser-
uation of his person, his
prosperity and happines.

*The duty
of Magi-
strates.*

The duty of Magi-
strates followeth, in
whom is required both
honesty, to keepe them
from auarice, bribes, and
respect

respect of persons, and courage to withstand the commands of great men, the entreaties of friends, and the teares of the distressed: Their duety respecteth the Prince and priuate men: their duty towards the Prince consisteth in obeying his edicts and commands, eyther readily, slowly, or not at all. In those commands that are iust and indifferēt in themselves, or those that giue to the Magistrate acknowledgment and allowance with a warrātable clause, there the Magistrate is to obey readily. In those that include a clause derogatorie, where the Prince by his

his authority doth derogate from the law, there hee must also obey, but not so readily. In those that haue no derogatory clause, but are wholly preiudiciall to the Commonwealth, hee ought to resist once or twice, and not obey before the second or third command. But in those that are repugnant to the Lawes of God and nature, he must not obey at all, but rather leaue his office, then shipwracke his conscience.

The duety of Magistrates towards priuate men is this; to be alwaies at hand, to be of easie access, to heare al indifferently as well poore as rich,

rich, and to be impartiall
in the execution of iu-
stice.

The duty of great and
small, respecteth first the
Great or Superiours, se-
condly the small or infe-
riours. The duty of the
great is to spend their
bloud and ability for the
defence of Piety, Iustice,
the Prince, the State, and
Weale-publike, and to
protect the poor and op-
pressed against the vio-
lence of the wicked, for
this maketh them both
beloued and adored.

The duty of inferiours
consisteth in this; first to
reuerence their superiours,
both ceremonially in
outward shew (which is
done

*The duty
of the great*

*The duty
of the small*

done as well to the bad as the good) and inwardly in loue and affection; and so they ought to reuerence only them that deserue well of the comonwealth : secondly, it is the duty, or rather the wisdom of Inferiours to insinuate by honest meanes into the fauour of great men, for the proverbe, saith well, *A friend in Court is worth a penny in purse.*

THe two last vertues whereby wee must guide our selues are Fortitude and Temperance, these haue respect to the Accidents, Fortitude to the

the euill accidents of ad-
uersity, gouerning the
irascible part of our soule,
and Temperance to the
seeming good of prospe-
rity, ruling the concupis-
cible part.

Fortitude is not (as
some suppose) a loue of
dangers, or a desire of
dreadfull things (for this
istemerity) neither doth
it consist in the bignesse
of lookes or words, nor
in Art and cunning, nor
the strength of the limbs
(for so a swaggering
Braggadocio, a Fencer,
a horse might be valiant)
but in the resolute cou-
rage of the heart & will,
presupposing the know-
ledge of all difficulties

H

and

*Fortitude
described.*

and dangers, as well military as other, and as well the danger of the action and the discretion of the execution as the iustice of the cause. So that Fortitude is a strong resolution of the minde against all dolorous, difficult, and dangerous accidents whatsoever, grounded vpon the honesty and iustice of the enterprise.

*Fortitude
in outward
euils*

Now the ill accidents about which Fortitude is busied, are eyther Externall, which are aduersities, afflictions, iniuries, or internall, which are Passions. The external or outward euils must be considered in their causes, in their effects, and distinctly

distinctly in themselves.

The causes of them are eyther the iustice and anger of God, or the act of an other: Those that proceed immediately from the hand of God are commonly generall concerning many at the same instant, as pestilence, famine, tyranny, and the like; these are the yron scourges of the Almighty, therefore I omit them as comming from a supernaturall cause; But the best aduise in these euils is to turne to God by speedy and hartly repentance, and to cease our wickednesse, that he may cease his plagues. Those euils that proceede from

H 2 from

from the Act of an other are eyther such as crosse a mans affaires, or wrong his Person, eyther in word or deede. And the best aduice in this point is to respect first our selues, to carry our selues honestly, wisely, & without passion, that we giue an other no aduantage against vs; Secondly, the person that offends vs; and then (if it be a foole) it's wisdome not to contend with him, but to leaue him to his folly; if it be a man of discretion, wee must consider whether hee doth it out of malice or ignorance, and vse him accordingly.

Secondly, wee must consider

consider these outward
 evils in their effects,
 which are eyther gene-
 rall or particular: their
 generall effects are for the
 publike good, as pesti-
 lence and famine are like
 a purge or a bloud letting
 in a corrupted body for
 the preservation of the
 whole; Their particular
 effects are diuers accor-
 ding to the diversity of
 spirits vpon whom they
 fall: to the good they are
 a schoole of instruction;
 to the penitent a fatherly
 rodde, a bridle to keepe
 them from falling; to
 the reprobate a sickle to
 cut them of, confusion
 and perdition.

Thirdly, these out-

H 3 ward

ward evils must be considered distinctly in themselves, and so wee may note seuen kindes of accidents which the world tearmeth principally euill, *sicknesse, captiuitie, bannishment, pouerty, losse of friends, infamy, death.*

Sicknesse.

Sicknesse is a priuation of health; and heerein the best remedy is to endure it patiently, 1. because it is naturall and incident to our humane weakenes; 2. because it is eyther short if it bee violent, and then it is quickly ended; or the paine but moderate if it bee long, and then it may be easily endured: 3. because it is but the body
that

that suffereth.

Captiuitie : imprisonment is a priuation of liberty, and heerein a man must likewise remember that it is but the body, the clogge and prison of the soule that is imprisoned, the spirit remaining alwaies free and at liberty.

Captiuitie.

Banishment or exile is a priuation of homedwelling, this a man may easily indure if hee consider first that it is but a change of the place, *et omne solum sapientipatria*, every place to a wise man is his owne country; Secondly, that in exile a man leaues behinde him but the goods of

Banishment.

fortune, not those of the minde nor body : now a wise man carrieth all his goods with him, his ver- tue, honesty, wisdom, sufficiency ; these are properly a mans owne, from which he cannot be banished.

Pouerty.

Pouerty is the want of meanes or maintenance ; now there is a twofold want, the one of things necessary for nature, which befalleth very few (for nature is content with a little) the other of superfluities, for pompe, pleasure, delicacy ; And in this want of pouerty, the best way is to be content with that which necessity constraineth, *li- benter*

benter velle quod ipsa cogit;
 and this a man may the
 better doe if he consider
 first that hee came poore
 into the world (& there-
 fore it is iniustice to
 grudge if hee depart so)
 secondly that pouerty is
 a secure estate, being free
 from the affaires, cares,
 incumbrances that ac-
 company riches.

Infamy is the impeach-
 ment of a mans honour,
 worth or good name; and
 in this case it is best to
 contemne the bad cen-
 sure of the people, be-
 cause enuy neuer speakes
 well, and because it is the
 companion of vertue.

Losse of friends is a
 priuation of the society

H 5

of

*Infamie.**Losse of
friends.*

of Parents, wife, children or any that are neere and deere vnto vs. And in this case it behooues vs not to grieue excessiue-ly for the losse of any, first because our plaints, our greefe, our teares are vneffectuall; secondly because we may gaine new friends by our honesty and vertue: for hee that hath these, neuer wants friends.

Death.

Death is nothing but a priuation of life, whereof I haue spoken sufficiently in the first fruite of wisdom.

*Fortitude
in inward
euils.*

THis of outward euils: the other about which Fortitude is busied,

ed are inward euils arising from the former; these are passions; *feare, griefe, effeminate pittie, cholour, enuy, reuenge, iealousie.*

Against Feare the best remedies are these: first, not to looke for the euil, nor to looke for it before it come because it is but a casuall accident, & therefore vncertaine to come, or not to come vpon vs: secondly, to arme our selues to endure it stoutly if it come: and the better to doe this, a man must often giue vnto himselfe the false allarum of a worse supposed danger, and thinke how hee could beare it, and how others haue borne more difficult

*Against
feare.*

*Against
Griefe.*

difficult and gneuous euils.

Against Griefe we must practise this, first to contemne the occasion of it as a thing vnworthy to molest vs, secondly *abducere animum*, to leade the minde out of the way, & to diuert our thoughts from the cause of our griefe to some other object.

*Against
Pittie.*

Against Pittie or effeminate compassion wee must learne to respect both the person and the cause that should moue vs to pittie; secondly (if there bee neede) to succour him, but not to suffer with him, not to trouble our selues with the
care,

care, the griefe, the miserie of another.

Against Choler the remedies are three; first. to shunne the causes and occasions thereof, especially these, tenderesse and delicatenesse, curiositie, lightnesse of beleefe, and a conceit of being slighted, contemned, or abused by another: secondly. to employ the meanes against the occasion of choler when it is offered; that is, to keepe our bodies in a cold temper, our selues silent and solitarie, and to vse delay in beleeuing, and iudgement in resoluing: thirdly to consider the gracefulness of mildnesse and cle-

*Against
Choler.*

clemencie in others, and the hatefull inconuenience of the actions of them that are in choler.

*Against
Hatred &
Enuie.*

Against Hatred and Enuie (for these are of affinitie) we must consider well what it is that we hate or enuie in another, and learne to turne our hate into pittie, our enuy into reioycing ; because what wee hate in another we would be sorry for in our selues, and what wee enuie in other, in our selues we would willingly embrace.

*Against
Reuenge*

Against Reuenge there are two remedies, the first is to haue recourse vnto Clemencie to learne how to pardon, the second is

a hardy and couragious
insensibilitie of suffering
wrongs ; which wee may
shew either by doing
good to the offender, or
by scorning him and the
offence as vnworthy to
vrge vs to impatience, to
reuenge.

Against Iealousie that
proceeds from a mans
wife the best remedies are
these, first for a man to
be honest himselfe, lest
he giue his wife a iust
cause to requite him ; se-
condly not to be distrust-
full of her, vnlesse hee
know her disloyall ;
thirdly (if he know it) to
seeme to the world to
take no notice of it, but
to endure it patiently, be-
cause

*Against
Iealousie.*

cause it is a common infirmitie, and his wifes fault, not his owne.

*Temperance
described.*

THe last virtue whereby wee must guide our selues is Temperance, which is a discret moderation and government of our selues in things that please and delight : this virtue teacheth how to carry our selues well in prosperitie, pleasure, eating and drinking, apparell, carnall copulation, glory, speech.

*Rules in
prosperitie
and pleasure.*

Of Prosperitie and Pleasure I haue already spoken in the second and third offices of wisdom: all that I here desire to incul-

inculcate is this ; In prosperitie not to forget our selues, not to bee puffed vp, not to presume ; and concerning pleasure, to vse it like physicke, and to take it as men doe honny, with the tip of the finger, not with a full hand ; that is, not immoderately, not enthralling our selues to our pleasures, not making of pleasure an occupation, not of sport and recreation a toile or necessitie.

In eating and drinking the aduiselements are these, first to vse no curious diet, but mirth at meales instead of delicates and iuncats, *sine arte mensa,* & *plus salis quàm sumptus;* secondly

Eating & drinking.

secondly to eat & drinke moderately, not to bee suffocated, stuffed, nor filled with meats and drinckes; because nature is sufficed with a little, because a full panch makes a man vnapt for any good worke, and because the excelsse in eating and drinking (especially in the latter) confounds the memorie, duls the vnderstanding, distempers the body, and is the capitall cause of many diseases.

Apparell.

Concerning apparell, it behoues vs to vse it as a couering for our nakednesse, and a shelter against the rigour of the weather, not for pride, and

and in a word *nec faciles*
& vstatas negligere mun-
ditias, nec appetere delica-
tas; we must neither neg-
lect vsuall and frugall
neatnesse, nor follow the
pompe, delicacie, curi-
ositie, nor the fantastickall
extrauagancie of the fa-
shion.

In Carnall pleasure or
copulation (which is a
thing most naturall, and
therefore hard to bee re-
strained) the best aduise-
ments are these, first to
keepe our selues from the
alluring baits of beautie,
for this is a good helpe
both to a virgin and a
coniugall continencie;
secondly to attaine this
pleasure by good and
honest

Carnall co-
pulation.

honest meanes ; thirdly to vse it moderately and chastely, for a man may commit adulterie with his wife.

*Glory and
ambition.*

Concerning Glory or Ambition (which is *calcar virtutis*, the pricke and spurre of virtue) the best precept is this; To vnder-take no good, beautifull, or honourable attempt, so much for glory as for the loue of virtue; for our owne conscience is a better witnesse of our actions then the opinion of the people; and virtue in it selfe is worthy and rich enough, and brings reward sufficient with it selfe.

Speech.

Last of all, in our
speech

speech it will be expedient to obserue these rules ; first to speake little, and that truly, modestly, and without affectation and passion ; secondly to speake seriously, not of friuolous things, not of things lasciuious, not of our owne actions; thirdly to speake plausibly, without offence, without detraction, without mockerie; fourthly to haue the tongue in the heart, not the heart in the tongue.

The heart and tong. of wisdom shew the prouise.

Rule these two well, & thou art wise enough.

FINIS.

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knowledge of our
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